

	Name	Matthew	Mark	Luke	John	Number of people	Running Total	Number of Gospels	Comments	Merged Gospel Story #	Location					
1	Zacharias			1:5-25, 57-80		1	1	1		4						
2	Mary – Mother of Jesus	1:18-25	3:31	1:26-38	19:26-27, 2:1-5	1	2	4		5						
3	Elizabeth			1:39-45		1	3	1	While mentioed with Zacharias earlier, this is where we hear what Elizabeth spoke about Jesus.	6						
4	John the Baptist	3:1, 13-17	1:4-11	3:1-22	1:6-8	1	4	4		7						
5	Joseph – Step father	1:18-25		1:26-38	1:45	1	5	3		8						
6	Simeon			2:25-35		1	6	1		11						
7	Anna			2:36-38		1	7	1		11						
8	Andrew	4:18	1:16, 3:16	6:14	1:40	1	8	4		23						
9	Simon Peter	4:18	1:16, 3:16	5:3, 6:14	1:42	1	9	4		23						
10	Philip	10:3	3:18	6:14	1:43	1	10	4		24						
11	Bartholomew (Nathaniel)	10:3	3:18	6:14	1:45	1	11	4		24						
12	Nicodemus				3:1-21, 19:39-42	1	12	1	He was a Pharisee and a ruler of the Jews and came to Jesus at night because he feared the Jews. But then he provided the spices for Jesus' burial.	27						
13	Samaritan woman at well				4:7-42	1	13	1	Lesson for the disciples	30						
14	Nobleman's son				4:46-54	2	15	1	Faith of the father, who was a royal official in Capernum	32						
15	Man with unclean spirit		1:23-26	4:33:37		1	16	2	To show Jesus' authority to those in the synagogue	36						
16	Peter's mother-in-law	8:14-15	1:30-31	4:38-39		1	17	3		37						
17	James – Son of Zebedee	4:21	1:19, 3:17	5:10, 6:14	21:2	1	18	4		40						
18	John– Son of Zebedee	4:21	1:19, 3:17	5:10, 6:14	21:2	1	19	4	I had originally thought that the disciple whom Jesus loved was John due to the majority thought on this. But after reading the book "The Disciple Whom Jesus Loved" (tdwjil.com), I don't think he is John, one of the sons of Zebedee.	40						
19	A leper	8:2-4	1:40-45	5:12-14		1	20	3	He worshiped Jesus in Matthew 8:2	42						
20	Paralytic and 4 stretcher bearers	9:2-8	2:1-12	5:17-26		5	25	3	The 4 stretcher bearers are included due to their faith as mentioned in Matthew 9:2 and Mark 2:5	43						
21	Matthew	9-9	2:14, 3:18	5:27-28, 6:15		1	26	3	Called Levi in Mark and Luke at his first mention, but then as Matthew after that. He went from Levi the tax man to Matthew the Apostle in the second references.	44						
22	Jairus and his daughter	9:18-19, 23-26	5:21-24, 35-43	8:40-42, 49-56		2	28	3	Mark refers to the daughter as παῖδιον, a child.	47, 49						
23	The Woman with the Hemorrhage	9:20-26	5:29-34	8:43-48		1	29	3	Jesus said her faith had healed her	48						
24	The Man with the Withered Hand	12:10-13	3:1-5	6:6-10		1	30	3	Done as a lesson for the Pharisees – a role in Jesus' ministry	51						
25	Thomas (Didymus)	10:3	3:18	6:15	11:16, 20:24-29	1	31	4	Also called Didymus in John	53						
26	James, son of Alphaeus	10:3	3:18	6:15		1	32	3		53						
27	Thaddaeus	10:3	3:18	6:16	14:22	1	33	4	He is called Judas son of James in Luke, but Thaddaeus in Matthew with some manuscripts adding Lebbeus as well.	53						
28	Simon the Zealot	10:4	3:18	6:16		1	34	3		53						
29	Centurion and servant (child?)	8:5-13		7:1-10		2	36	2	The Greek words here are παῖς which can mean child, or δοῦλος A servant/slave. Matthew uses παῖς all 3 times. With Luke, while he is narrating the scene uses δοῦλος when referring to the centurion's child, but when he is quoting the centurion, he uses παῖς to refer to the child, and δοῦλος when the centurion mentions telling his servants what to do. One possibility is the child is like a servant's child, or an illegitimate child of the centurion as portrayed in The Chosen. Child/son are synonymous as seen in John 4: 46-54, or when the father is speaking he says his son, but the servants say your child. Translation is an art, as well as a science.	80						
30	The Widow's Son			7:11-17		2	38	1		81						

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31	Two demoniacs	8:28-34	5:1-20	8:26-39		2	40	3	Only one is mentioned in Mark and Luke, but all three are the same event as seen by the details. Possibly only one spoke, or Mark and Luke only chose to highlight one individual. Also see Appendix 1, Note 10 of The Merged Gospels	94						
32	The Paralytic at the Pool of Bethesda				5:1-17	1	41	1	Lesson to Jewish leaders, proof of authority. Also told to not sin so nothing worse happens to him.	95						
33	Two blind men	9:27-31				2	43	1	Similar to Matthew 20:29-34, but details are different. He enters a house here and they were told to tell nobody.	96						
34	Mute demoniac	9:32-34				1	44	1		97						
35	Boy with 5 loaves and 2 fish				6:9	1	45	1	The feeding of the 5,000 is mentioned in all 4 Gospels, but the boy is only mentioned in John	101						
36	Syrophoenician woman and daughter	15:21-28	7:25-30			2	47	2	The woman's faith in Matthew 15:28 was what got her and her daughter blessed, in spite of the fact that Jesus was ignoring her at first.	108						
37	Deaf/mute man		7:32-37			1	48	1	Faith of those who brought him	109						
38	Blind man		8:22-26			1	49	1	Faith of those who brought him	113						
39	Lunatic boy and his father	17:14-18	9:14-29	9:38-43		2	51	3	The father came and knelt before Jesus since the disciples couldn't heal the boy	119						
40	72 sent out			10:1-24		72	123	1	Some manuscripts have 70, while others have 72. The NET Bible favors 72 as it is the more difficult reading. Jesus was only sent to the lost sheep of Israel. Mt 15:24	126						
41	Lazarus			16:19-31	11:1-44, 12:2	1	124	1	Most likely that the parable of the rich man and Lazarus was referring to Lazarus being raised from the dead	149, 190						
42	Mary Magdalene/Bethany Simon the Leper/Pharisee	26:6-13, 27:56	14:3-9, 15:40	7:36-50, 8:2, 24:10	11:1-44, 12:1-11, 19:25, 20:1-2	2	126	4	Luke mentions that 7 demons were cast out of her. Some have the account in Luke as different from the other 3 Gospels. But both are in the house of Simon - one a Pharisee, the other a most likely leper that was healed by Jesus. One she was a sinner, and the other named as Mary, the sister of Lazarus. Too many similarities, so I counted them as 1 annoying account. I have also read the book " The Beloved Disciple - His Name, His Story, His Thought " by Vernard Eller. This book gives good evidence for Lazarus being at least the source for the fourth Gospel, but also that Mary Magdalene is Mary, the sister of Lazarus. One source is that the family of Lazarus had three properties and Mary was in charge of the one in Magdala, Lazarus in charge of Bethany.	137, 84, 214						
43	Martha			10:38-42	11:1-44, 12:2	1	127	2	Martha seems to be the one serving and preparing, while Mary is interacting with Jesus more. Mary gets her own story, as does Lazarus.	137, 149, 214						
44	Joanna (wife of Chuza), Suzanna			8:1-3, 24:8-10		2	129	1	Specifically named as supporting the ministry of Jesus. There were other women, but not named.	85						
45	Woman caught in adultery				8:3-11	1	130	1	Lesson to the Pharisees	140						
46	Blind man from birth				9:1-41	1	131	1	Lesson of His authority	146						
47	Blind/mute demoniac	12:22-30	3:20-27	11:14-23		1	132	2	These are parallel based on Jesus' response to the accusation that He was casting out demons by the power of Beelzebul	151						
48	Woman sick for 18 years			13:10-17		1	133	1	Used as a lesson to show His authority	166						
49	Man with dropsy			14:1-4		1	134	1	Jesus used to show that He is the Lord of the Sabbath. Dropsy is a swelling caused by fluid retention	179						
50	Ten Lepers			17:12-19		1	135	1	Only one came back glorifying and worshiping Jesus, and that one was a Samaritan, considered a foreigner. Jesus said that his faith cured him. The Samaritan was commended for coming back.	199						
51	Zaccheus			19:1-10		1	136	1	Showed faith and repentance	211						

[illegible]